leaving them there until the whole Koran has been recited; the leaves are subsequently made into ropes, by which they suspend their churns in order to impart baraka to the butter.

[99] When Ramadan has come to an end and the dawn of day no longer is a signal to abstain from food and drink, the breaking of the taboo is to be preceded by a rite which [100] obviously serves the purpose of removing the danger attending it. Sidi Halil says that it is an obligation on the faithful to give special alms, called fitr, to the poor on this occasion, by preference on the first evening of the festival following upon the month of Ramadan or at the dawn of the next day. These alms should consist of those food-stuffs which the giver habitually uses; their amount should be proporionate to the number of dependents comprised in the household; and the quantity of grain to be given should be one sa'—that is, slightly less than half a bushel—for each Muhammadan member of it. It is said in Morocco that if no fetra, as these alms are called there, is given, Ramadan will be hanging between heaven and earth.

[101] Among the Ait Waryager the fetra of a suckling is set aside on the previous evening. Among these Berbers the fetra consists of all kinds of dry vegetable food which they have been eating during Ramadan, including even a few almonds, raisins, and other dried fruits, if they happen to have them in the house. It is measured out with a so-called rmudd ne nnbi, made either of wood (in which case it has been brought from Mecca) or of earthen ware; and absent and [102] deceased members of the household are also remembered on this occasion. The fetra is afterwards taken to the mosque and presented to the fqi, except a small portion of it which is left in the house to be given to poor people and schoolboys calling for it. The men who carry the fetra to the mosque also bring with them some food for breakfast, which is partaken of in common by all the men and bigger boys of the village. The fqi gives one portion of the fetra of his own household to the schoolboys in the mosque, while the other portion is distributed to the poor people calling at his house. Nobody can, of course, eat of the fetra of his own household.

[106] On the tenth day of the month Du 'l-hijjah, the last month of the year, the Muhammadan world celebrates its yearly sacrificial feast, known under different names in different Moslem countries. In Morocco the Arabic-speaking population call it l-'id l-kbir, "the